2: Krige and Krige E-5 (1928-1939)1943
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584 courting visits are paid by the boy without seeing the girl at all. He is
431 entertained by the bridesmaids. After a few such visits, the boy will give 10s. or £1 to 'see the girl', to remove this taboo. The bride and her sisters similarly avoid all brothers of the groom till they *nosa* her by means of a small gift after the marriage. One often sees such boys teasing these girls to try to get an answer to some question, but they keep resolutely silent. Owing to the ramifications of the classificatory system, there are areas such as the queen's district, where most of the inhabitants are related in some way. Here many men and women cannot speak to each other because the men cannot afford to *nosa* all the brides of the family. After some years the women will tire of the avoidance and begin to speak to these men.

585 On arrival at the village of the husband, a bride avoids every one (by
431 not speaking) till given a small gift. Her mother-in-law gives her a gift
606 during the first week while she is still secluded, but the father-in-law usually waits longer. On the arrival of any visitor, the bride will lie down on her side in respectful salutation till given some small gift. As soon as a boy begins to avoid his prospective bride, he avoids also her mother. They may not be together in the same hut, the mother may not serve food to the boy, and, should they happen to come near each other, the woman will avert or partially cover her head. But whereas avoidance between groom and bride ends before marriage, that between a man and his mother-in-law ends usually about a year after the marriage, when the woman is given 10s. or a blanket. Andreas gave 15s. after the birth of his first child. Nevertheless, a man will always take care never to talk loudly or angrily in the company of his mother-in-law. If he does, she will walk away and if a man were to have words with his mother-in-law or scold her in a bout of drunkenness, he would have to pay a pardon goat to her family.

●607 The most lasting form of avoidance is that between a man and his wife's brother's wife, especially the one who has been obtained with the cattle he handed over for his wife and who will bear the future wife of his son. Frieda always covers her face when meeting her husband's sister's husband. If he is in a hut, she may not enter it. Beyond exchanging greetings, she does not sit with him or talk directly to him and she may not herself serve him with food. The uterine sister of the husband of
[835] Madinji married Nagambi and so, according to all the rules, she should avoid him; but in reality she is his lover. He, Madinji, is known to be the father of one of her, Nagambi's, children, yet they are not socially ostracized nor have their actions been publicly condemned.

835 That this sort of breach of accepted standards is neither directly punished nor actively disapproved, unless forcibly brought before the public eye in a case, is in keeping with the haphazard nature of Lovedu social arrangements. Letavula, who, on the death of his parents, came to live with his grandfather (mother's mother's brother), has had four children by the wife of his mother's brother, the son of his grandfather, though he himself is a married man. We were at first inclined to attribute this state of affairs partly to culture contact conditions, which have kept the woman's husband in town, though not determining her choice of